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THE MINUTES OF THE

INSTITUTE ON MUSLIM-CHRISTIAN COOPERATION

November 21-22, 1957

Continuing Committee on Muslim-Christian Cooperation
614 Dupont Circle Building
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THE MINUTES OF THE

INSTITUTE ON MUSLIM-CHRISTIAN COOPERATION

The first institute on Muslim-Christian cooperation to be held in the United States took place in Washington, D. C., Thursday and Friday, November 21 and 22, 1957. The institute was sponsored by the Continuing Committee on Muslim-Christian Cooperation.

The theme of the conference was "Through Communication, Understanding; Through Understanding, Cooperation."

In planning the conference, Dr. Garland Evans Hopkins, Secretary-General of the Continuing Committee, received generous help from many Muslim and Christian leaders. Dr. Mohamed Bisar, director of the Islamic Center, offered the facilities of the Center for the meeting as did the Rev. Theodore Palmquist, Minister of the Foundry Methodist Church. Many of the Muslims and Christians who participated in the program will be mentioned in the Journal but it will not be possible to include mention of all who took time out from busy Washington and New York schedules to help make this venture a success.

One interested Christian who was not able to attend the institute but who sent greetings was Vice President Richard Nixon. His telegram, which was read by Dr. Hopkins at the close of the conference, follows:

> I WILL APPRECIATE YOUR EXTENDING MY GREETINGS TO ALL ATTENDING THE INSTITUTE ON MUSLIM-CHRISTIAN COOPERATION. ALL THINKING PERSONS ARE CONCERNED WITH THE MANY DIFFICULTIES IN THE MIDDLE EAST. IN THIS AREA WHERE STRIFE AND MISUNDERSTANDING ARE COMMON THE EFFORTS OF REPRESENTATIVES OF TWO OF THE WORLD'S GREAT RELIGIONS CAN ACT AS A POSITIVE FORCE FOR PEACE AND PROGRESS. WITH BEST WISHES.

THURSDAY, NOVEMBER 21

Opening Session

The first day's sessions were held at the Foundry Methodist Church where registration began at 9 a.m. Two hundred and three persons attended the two-day conference.

Promptly at 10 o'clock, Dr. Hurst R. Anderson, president of American University, called the first session to order. Invocations were given by Mr. Hosni Gaber, Assistant Director of the Islamic Center, and the Rev. Raymond F. Wrenn, Executive Secretary of the Methodist Mission Board, Alexandria District. In his invocation, Mr. Wrenn asked that "we may become increasingly aware of the common heritage of our faiths; that those who worship in varied ways may here gain greater appreciation of the devotion of each other and that we may gain a deeper understanding of our world and a greater responsiveness to His Will."

Dr. Hopkins welcomed those attending, explained the background and history of the movement, and told of its work during the year. He called attention to the establishment of the office in Washington, the work of the Damascus office, and to the fact that as the institute met, Dr. Alan Walker of Sydney, Australia was en route to the Muslim world to visit and lecture in several countries on behalf of the Continuing Committee.

Following Dr.Hopkins' remarks, greetings were given by the Rev. Dr. Theodore H. Palmquist, the Rev. Arthur F. Elmes, President of the Washington Ministerial Union and the Rev. Fr. Frederick A. McGuire, representing His Excellency the Most Rev. Patrick A. O'Boyle, Roman Catholic Archbishop of Washington.

Father McGuire brought a message from Archbishop O'Boyle who said he "rejoiced in the fact that the gathering was made possible." Father McGuire stressed that this type of gathering is in accord with the wishes of Pope Pius XII who has organized in the Vatican an institute of Islamic Studies. Father McGuire said that Archbishop O'Boyle hoped that it might be possible that representatives of religions other than Muslim and Christian might be brought into the movement in the future. The discussion of spiritual questions by intelligent and objective people, Father McGuire said, help develop consciousness of the unity which exists in the common fatherhood of God. "This kind of meeting," he said, "cannot help but be effective."

Mr. Abdelmonem Shaker, author and lecturer, gave the first address, "The Muslim View of Islamic-Christian Relations" (Appendix I) He said that, while hot and cold wars had intensified the need for inter-faith cooperation, Muslim-Christian cooperation should be based not on reaction to a common threat but on the positive values underlying both faiths. He stressed the Qur'anic bases for Muslim-Christian cooperation. Mr. Shaker told the audience that "it will take more than tolerance to achieve inter-faith cooperation. Tolerance, at best, suggests a passive endurance of something which is possibly distasteful. With Islam, respect for other religions is an article of faith."

In his address, "The Christian Understanding of Islam" (Appendix II), Dr. Erich W. Bethmann, Director of Research of the American Friends of the Middle East and Co-Editor of the Continuing Committee, suggested that a big problem was to overcome preconceived notions so as to set a path of genuine understanding. Thus," he added, "we soon would discover not merely that we have a good number of things in common but what is more important -- that we could help each other and draw from each other's strength without losing our identity."

Luncheon Session

The Rev. Fr. John T. Tavlaridis, Assistant Dean of St. Sophia Greek Orthodox Cathedral, gave the invocation at the luncheon. Mr. Nugroho, Minister-Counselor of the Embassy of Indonesia, presided. In his opening remarks, Mr. Nugroho said that Islam and Christianity had two reasons for drawing together: first, a negative one -- defense against the philosophy of materialism out to destroy belief in God; and, second, a postive one -- to build a world based on that belief.

Among the distinguished guests attending the luncheon were H.E. Sheikh Abdullah al-Khayyal, Ambassador of Saudi Arabia, H.E. Ali Amini, Ambassador of Iran, H.E. Dr. Hollington Tong, Ambassador of China, the Hon. Anwar Niazi, Charge d'Affaires of the Embassy of Egypt, and Mr. Paul Guinness, formerly of the Y.M.C.A. international staff.

The Hon. Mehdi Benouna, a member of the Moroccan Consultative Assembly who was in Washington to prepare for the visit of King Mohammed V, was the first speaker. As a journalist, he said, he was particularly interested in the psychological aspects of Muslim-Christian cooperation. Cooperation between Muslim and Christian in the East, he said, is already effective. What is needed, he believed, is cooperation between Western Christian and Eastern Christian and Muslim. "I think of the CCMCC as a movement to develop cooperation between

East and West."

He went on to say that many Westerners seem to regard religion and tradition as "backward." Westerners appear to have abandoned their traditional civilisation when they began their road to technological progress but the East, Mr. Benouna emphasised, was determined to conserve its traditional civilisation even while it benefited by technological advances.

Easterners find in many Westerners, he said, a sort of fanaticism and a superiority complex. He emphasised that this was not true of all Westerners and he singled out Prof. Louis Massignon, professor of the University of Paris and CCMCC Vice President, as an example to the contrary.

"It is heartening and encouraging to find Christian leadership in the West alert to this and struggling in the West for understanding between East and West." he said.

"We must close our ranks and struggle side by side in order to survive within the principles of faith and justice."

In his address, "The Christian Bases for Muslim-Christian Cooperation" (Appendix III), Ghassan Tueini of the Lebanese delegation to the United Nations and CCMCC Secretary, said that the movement should "not seek the way of cooperation between Islam and Christianity, as religions, but rather to establish the bases of cooperation between Muslims and Christians, as individuals."

Afternoon Session

Father McGuire presided over the afternoon session. Dr. Mohamed Bisar, Director of the Islamic Center, was the first speaker and discussed "The Spiritual Assets of Islam for Today's World" (Appendix IV). He was followed by the Rev. Ernest Marshall Howse, Minister of the Bloor Street United Church in Toronto, Canada, who presented his view of "The Spiritual Assets of Christianity for Today's World" (Appendix V)

The discussion which followed the presentations touched upon some of the most controversial problems. Summing up the meeting, Father McGuire said the discussion showed the need to remove misunderstandings before the goal of cooperation could be reached. This type of conference, he said, might help to clear up misconceptions.

Dinner Session

H.E. Ali Amini, Ambassador of Iran, presided at the dinner session. In his opening remarks, he said, "It has been at times of moral and spiritual crisis like the one we are in now that God sends forth prophets to guide mankind. Maybe societies like this Continuing Committee are helped now by the invisible hands of Almighty God to help bring another moral and spiritual renaissance." He declared the followers of the three major faiths "face the same peril of godless materialism. We Muslims are enjoined by our faith to cooperate with you Christians." (Appendix VI)

Invocations were given by Mr. Abdlemonem Shaker and the Rev. Dr. Frederick E. Reissig, Executive Secretary of the Washington Federation of Churches.

The Hon. Cornelius Van H. Engert, formerly U.S. Minister to Afghanistan and Ethiopia, introduced the distinguished guests, among them: H.E. Dr. Mehdi Ben Aboud, Ambassador of Morocco; Dr. Philip K. Hitti, Chairman of the Department of Oriental Languages of Princeton University; Mr. George M. Barakat, Director of the American Middle East Relief; and Mr. Earl Bunting, member of the Board of Directors of the American Friends of the Middle East.

Following the introductions, Mr. A. Joseph Howar, builder of the Islamic Center, and the Rev. Dr. Edward L.R. Elson, Minister of the National Presbyterian Church, were honored for their contributions to the field of Muslim-Christian cooperation. The Rev. Frederick Brown Harris, Chaplain of the United State Senate, presented a citation to Mr. Howar and Dr. Ahmed Benabud, Minister-Counselor of the Embassy of Morocco, presented another to Dr. Elson.

In their remarks, both Dr. Harris and Dr. Elson stressed their sense of pride as Christians in the establishment of the mosque in Washington. It showed, Dr. Elson said, that the United States had, in fact, freedom of religious expression.

In introducing Miss Dorothy Thompson, formerly President of the American Friends of the Middle East, the Hon. Anwar Niazi, Charge d'Affaires of the Embassy of Egypt, said she was a "fighter for truth and justice." Miss Thompson, who came from New York to attend the institute, spoke on "The World in which Islam and Christianity Serve: The Impact of Religion on World Affairs." (Appendix VII)

Friday, November 22

Morning Session

The Rev. Edward L. R. Elson presided over the final session, held at the Islamic Center, on Friday, November 22. Dr. Mohamed Bisar, Director of the Center, welcomed the gathering by saying, "This is the house of God: we are all guests." He said he believed the conference would help bring about better understanding between Muslims and Christians.

A panel discussion on the "Ways and Means through which Muslims and Christians can Cooperate" followed. Mme. Wurgan Sutartina Nugroho of Djakarta, Indonesia, and Washington, D.C., was the first speaker. She said that, while 80% of Indonesia was Muslim, Indonesia is a secular state in which freedom of religion is practiced. Cooperation, she continued, has been practiced within the national boundaries of the states with a plural society such as Indonesia, Lebanon, Syria, Egypt, but it can also be practiced on a larger scale internationally between Christians and Muslims throughout the world. One prerequisite for such cooperation, she said, is "to teach our children to look over the narrow limits of our own religion and try to understand other religions. We can practice this at home in the family, in the schools, in the churches, in the communities."

Mrs. Garland Evans Hopkins, Assistant Librarian of Marymount College, also emphasised the home as the place to begin inter-faith understanding. "Prejudice is not born in us," she said, "But it grows in us. The child acquires it, taking it in with the food he eats, the air he breathes, the attitudes which he feels in his mother, father, friends." Mrs. Hopkins said that exhortations would do little to remove prejudices but that social exchanges where people meet as friends might do much. Empathy, a willingness to enter into the other person's way of thinking, is a vital element in developing understanding between persons of different religions, she said.

Mr. Mohamed Abdullah of the Embassy of India began by reminding the gathering that there are still some forty million Muslims in India. He said that "knowledge is necessary in order to have cooperation, and knolwedge must be worked for." People, he said, must be willing to study, to read, to work, in order to understand each other.

Dr. Nasi Hani, Cultural Attache of the Embassy of Iraq, told the gathering that "cooperation between Christians and Muslims is a must." Conferences, he said, would help the followers of one religion to understand the other

person's beliefs. "To face each other not to argue which religion is the more authentic but rather to discuss as human beings our common points would be most helpful." he said.

He also urged more popular studies of religion such as the recent series on the religions of the world in Life Magazine; using radio and television to bring popular lectures on the two faiths to people in Muslim and Christian countries.

Dr. Marko Zuzic, Director of International Relations of the Blue Army of Our Lady of Fatima, said he had a special interest in Muslim-Christian cooperation because he came from Yugoslavia where about twenty percent of the population is Muslim. He outlined plans for cooperation in the economic and religious spheres of life. The message of Our Lady of Fatima, he said, provides solid meeting ground between Christians and Muslims, particularly since Islam has always revered Mary.

Dr. Wendell Cleland, formerly President of the American University at Cairo, drew on his experience of thirty years in the Middle East, to urge that Muslims and Christians work together in meeting the needs of their communities. "In Cairo I saw Muslims and Christians without reference to theology undertake projects for health, community organization, village development and, in a general way, discuss matters of this type so as to bring the needs to public attention."

Dr. Robert Ogden, Chief of the Near East Section, Oriental Division of the Library of Congress, suggested that the CCMCC might endeavour to have a small shelf or alcove of books on Islam in all schools. He also urged the preparation of bibliographies on Islam and Christianity. Seminars, such as one on "The Muslim-Christian Mind," might be considered, he said.

Friday Prayer

The Christians attending the institute were invited to observe the Friday Prayers at the Mosque in which all Muslim members of the audience took part. During the prayers, Mr. Hosni Gaber spoke on "The Oneness of Humanity." (Appendix VIII).

Luncheon

Following the prayers, an Arabic buffet luncheon was held in the Library of the Islamic Center, after which the institute closed.

Respectfully submitted

Cornelia Rush
Secretary for the Institute

APPENDIX I

The Muslim View of Islamic-Christian Relations

by

Abdelmonem Shaker

السلام عليكم ورحمة الله

May the peace and the mercy of God be upon you.

As a member of the founding Committee of the First Muslim-Christian Convocation, held in Bhamdoun, Lebanon, on April 22-27, 1954, I consider it a privilege to address this opening session of the Continuing Committee on Muslim-Christian Cooperation, meeting here in Washington, D.C. for the first time.

Since our theme is: Through Communication, Understanding; Through Understanding, Cooperation, let us examine some basic questions which have a direct bearing on our goal. One, why cooperation to start with? Two, what makes cooperation so vital now? Three, why cooperation in particular between Muslims and Christians?

Basically, individuals, groups or nations seek cooperation with each other when there is an underlying bond between them. Translating this into the realm of Islamic-Christian relations, a weighty argument presents itself with urgent necessity. We are strongly advised that Muslims and Christians, who constitute nearly helf of the world population, should arrive at a mutual understanding, forget their differences, and cooperate with one another if they are to survive at this crucial point of history in the face of certain alien ideologies and materialistic philosophies. The echo of this call rings loud and clear. It has its merits and should be considered accordingly.

Such relations would be motivated, more or less, by apprehension, alarm and fear -- some even exclaim: the sputniks!

But this is a negative force which can neither hold fast nor last long. What will happen to Muslim-Christian relations when such a threat ceases to exist? Will the champions of such a call part friends or will they start picking on each other? Obviously, this kind of bond has a short

life, since it is based on expediency and temporary convenience.

Therefore, we should widen our horizon and deal with this vital question from its inherent, positive values, values which are real, substantial and lasting.

Paramount among these values is that, essentially, both Islam and Christianity share a common belief in God, the one and only God, the Creator of the whole universe, the Eternal, the Almighty, the Just, the Merciful, the Compassionate, the Forgiving, the Loving God.

While parallel injunctions in Islam and Christianity differ in text, context, and emphasis, the spirit in both is identical. The two faiths abound with similar spiritual beliefs and lofty human values, based on the dignity and equality of all men. Both Islam and Christianity sanctify personal freedom of the individual, freedom of thought and freedom of worship.

In fact, the common ground for Muslim-Christian relations is vast and exceedingly rich. Through the ages, many seeds of cooperation have taken root, blossomed, and have given abundant fruit to those who cultivated them, cared for them and protected their growth against ignorance, bias and fanaticism.

However, history has also witnessed periods when Muslims and Christians were engaged in heated polemics -- a theological cold war! They dwelt on the differences between the two faiths instead of building on the limitless ground of agreement between them. Crusades and bloody battles ensued. Many a bridge of peaceful and harmonious relations between Muslims and Christians was burned and many a ground was scorched.

Now it is up to us and the future generations to re-discover and reclaim this ground which is still blanketed in many areas by a mist of human frailties. This is a great challenge and not an easy task. For we shall always encounter among Muslims and Christians those who will not only show indifference to our call for better relations between the followers of the two faiths, but those who will become suspicious of our motives and our goal. We shall <u>also</u> meet those who take an active part in fighting our endeavors and in spreading confusion regarding our aims.

Along with the self-admonition that we should be patient, and try to understand our brethren's position which, more or less, stems from their not comprehending as yet the scope of our objective, we should not be passive about trying to win future supporters from the ranks of both Islam and

Christianity. We should make it abundantly clear that Muslim-Christian cooperation is not an innovation, nor is it a passing fad of our rapidly-changing time. Nor are we trying to merge Islam and Christianity into one gigantic religious corporation.

We must make it known beyond any doubt that we have not the slightest intention, now or ever, of compromising our loyalties to our own faiths. We know before hand that along with the broad areas of agreement between Islam and Christianity, there are differences which we must fully understand and which we must respect. We cannot even think of reconciling these differences merely for the sake of conformity, because this is a matter of faith which we cannot tamper with. In this regard, we must agree to disagree agreeably.

Nor are we trying to find out in any given issue which is right and which is wrong, Islam or Christianity. Should any one of us entertain such an idea, he may as well fold his tent and silently steal away!

On the other hand, should any one of us doubt the spiritual assets shared by Islam and Christianity, and should he find it possible to overlook the same lofty human values embodied in both faiths, one thing is very clear and that is: Through the endeavours of both Muslims and Christians to better understand each other's religions, and through the simple process of comparing notes, their understanding of their own faith is consequently enhanced both in breadth and in depth, and their appreciation of one another becomes a reality.

As for the details of specific proposals whereby Muslim-Christian relations would be manifested in various tangible aspects, may I refer you to the minutes of the Administrative Committee meeting of the Continuing Committee on Muslim-Christian Cooperation also held in Bhamdoun, Lebanon, June 15-18, 1956. There is ample food for thought in the constructive recommendations contained therein.

In the meantime, we should set forth the initial step on the path of sound relations between Muslims and Christians. We should bring about the realization that if we look closer at the words which we hold sacred and divine in our holy books, and if we study the injunctions contained therein with sincere intention of heeding them, we shall find out that the call for Muslim-Christian cooperation, and for that matter cooperation among all the children of God, reaches beyond the realm of an optional enterprise to that of a binding tenet of faith. To us Muslims it is a command spelled out in the Qur'an which addresses both Muslims and non-Muslims to "cooperate with

one another in good deeds and righteousness but not in evil and aggression..." (5:2) (المائدة)

"..... وتعاونوا على البر والتقوى ولا تعاونوا على الاثم والعدوان ..."

No limit for such cooperation is set except in the one situation stated in that injunction: namely, when cooperation on any level, even among the Muslims themselves, may lead to or involve evil and aggression. That exception is further alluded to to include those who have waged war against Muslims or have driven them out of their homes because they are Muslims. Thus the Qur'an declares:

> God does not forbid you to act mercifully and deal justly with those who have not, on account of your religion, waged war against you or have not driven you out of your homes. Surely, God loves the doers of justice." (60:8) (الممتحنة)

"لا ينهاكم الله عن الذين لم يقاتلوكم في الدين ولم يخرجوكم من ديارهم ان تبروهم وتقسطوا اليهم ان الله يحب المقسطين"

Now comes the question of why cooperation in particular between Muslims and Christians. But why not? After all, religiously, ethically and morally, Muslims and Christians are within their right to enter into such a bilateral cooperation. This does not exclude the necessity for parallel endeavours aiming at establishing a wider understanding and collective cooperation among all members of the human family. Surely, this should be the ultimate goal of an enlightened humanity.

As far as we Muslims are concerned, the Qur'an and the prophet Muhammad established for us a solid foundation for a harmonious relationship, not only with our Christian brethren, but with the entire human family. Thus, the Qur'an asserts:

> O, ye people, We have created you from a male and a female, and we have made you into nations and tribes, that you may edify one another. Verily, the most worthy of you in the sight of God is the best in conduct... (49:13) (الحجرات)

"يا ايها الناس انا خلقناكم من ذكر وانثى وجعلناكم شعوباً وقبائل لتعارفوا ان اكرمكم عند الله اتقاكم."

On the level of fundamental precepts and doctrine, Islam teaches that it has no monopoly on truth and virtue. As Christianity was an extension of Judaism, so was Islam an extension of both Christianity and Judaism, as well as other revealed religions. The Qur'an significantly enjoins its followers to say:

> We believe in God and that which was revealed unto us, and that which was revealed unto Abraham, Ishmael, Isaac, Jacob; and in that which was given to Moses and Jesus, and that which was given to the prophets from their Lord; we make no distinction between any of them and to God we do submit. (2:136)
> (البقرة)

"قولوا آمنا بالله وما انزل الينا وما انزل الى ابراهيم واسماعيل واسحق ويعقوب والاسباط وما اوتي موسى وعيسى وما اوتي النبيون من ربهم لا نفرق بين احد منهم ونحن له مسلمون."

In other words, Islam squarely places itself on an equal basis with other creeds and thus paves the ground and furnishes the appropriate climate for the initial step in understanding and cooperation.

Islam follows up with an even wider step when it advocates that differences of opinion and religious belief must be accepted as part of the human nature which differs from one individual to another as they differ in personality, temperament, reasoning, receptivity and environmental background. Hence, the Qur'an declares to the entire human race that "...If God had wished, He would have made you all a single people..." (5:48) (المائدة)

"... ولو شاء الله لجعلكم امة واحدة ..."

Side by side with such a universal declaration, Islam teaches its followers that such natural differences should not interfere in any way with the just dealing and harmonious relationship with their brethren in humanity.

"Religion is good deeds and exemplary behaviour," were the words of the prophet Muhammad defining his creed. (حديث)

"الدين المعاملة"

Specifically, the Qur'an guides the Muslims to "Dispute not with the people of the Book except in the kindest manner..." (29:46) (العنكبوت)

"ولا تجادلوا أهلَ الكتابِ إلا بالتي هي أحسن..."

In this connection, the prophet Muhammad said: "Whoever inflicts harm on a follower of the Scriptures, will I be his adversary on the Day of Judgment," and "Ye shall not enter Heaven until ye believe and ye shall not believe until ye love one another." (حديث)

"من آذى ذمياً فأنا خصمه يوم القيامة"، "لا تدخلوا الجنة حتى تؤمنوا ولا تؤمنوا حتى تحابوا"

At least five times a day, Muslims conclude their prayers with the following supplication: (التحيات)

"... اللهم بارك على محمد وعلى آل محمد كما باركت على ابراهيم وعلى آل ابراهيم إنك حميد مجيد."

O, God, bless Muhammad and the people of Muhammad as thou blessed Abraham and the people of Abraham. Surely, Thou are the most praised, the most glorified.

This, ladies and gentlemen, is not merely tolerance. For, tolerance at best, suggests passive endurance of something that is not necessarily of one's liking. It is an article of faith which we Muslims are reminded of through our prayers five times a day and whenever we read the Qur'an or the Sayings of the prophet Muhammad.

More specific in this regard are the following passages in the Qur'an singling out our Christian brethren for their friendliness towards the Muslims, their humility, compassion and mercy.

"... ولتجدن أقربهم مودة للذين آمنوا الذين قالوا انا نصارى ذلك بأن منهم قسيسين ورهبانا وأنهم لا يستكبرون"، "... وآتيناه الإنجيل فيه هدى ونور..."، "... وجعلنا في قلوب الذين اتبعوه رأفة ورحمة..."

> ...And Thou shalt find the nearest in friendship to the believers, those who say we are Christians, for there are among them priests and monks and they are humble, (5:82) (المائدة)

and:

> We gave him (Jesus) the Gospel imbued with guidance and light...(5:46) (المائدة)

and:

> We inspired compassion and mercy into the hearts of those who follow him. (57:27) (الحديد)

Thus, the Qur'an has set the stage for Muslim-Christian relations as it has provided the necessary guiding lines. The Qur'an then made it incumbent upon its adherents to execute their role actively, since there is no place in Islam for bystanders or spectators on the stage of life.

While many pages in history are teeming with examples of inspiring relations between Muslims and Christians, I shall not even attempt to refer to them, for if I did, I would be here until Thanksgiving Day!

May I just share with you a glimpse of the story of a man and a woman. The man was Muhammad, the prophet of Islam, the woman was Mariam, his Christian wife.

Mariam gave Muhammad a son, named Abraham, whom the prophet loved dearly. Mariam lived by her faith throughout her life, and died a Chrstian. Muhammad never asked Miriam to change her religion. The prophet of Islam shared with his Christian wife his life, his thoughts, his hopes and his only son.

There is something else in this example that should not be lost to those who are bent on proselytizing and converting others even if they believe in the One and only God, and in a moral universe based on the brotherhood of man. If there is any real need for conversion, we, Muslims and Christians alike, should, above all, begin by converting ourselves, hence our co-religionists to the true spirit of our own faiths. This is more than a life-time endeavour -- and it is also the greatest mission on earth. If this is achieved, even in part, it would be a great victory, indeed.

For fourteen centuries, the Qur'an has

invited the people of the Book to join hands with the Muslims in the name of one God and work together for the betterment of the world.

"قل يا أهل الكتاب تعالوا الى كلمة سواء بيننا وبينكم الا نعبد الا الله ولا نشرك به شيئا ولا يتخذ بعضنا بعضا ارباباً من دون الله ..."

"... وقولوا آمنا بالذي انزل الينا وانزل اليكم والهنا والهكم واحد ..."

> O, People of the Book! Come to a just understanding between you and us, that we worship none but God, nor associate any partner with Him, and that we erect not from ourselves lords and patrons other than God... (3:64) (آل عمران)

and

> ...say we believe in that which was revealed to you, for our God and your God is but one God. (29:46) (العنكبوت)

APPENDIX II

The Christian Understanding of Islam

by

Erich W. Bethmann

At first sight, when reading this title, "The Christian Understanding of Islam", you think: "There is not much to it, it can be as easily explained as the working of an electric bulb." However, after just a little scrutiny you discover that it actually bristles with questions, and very difficult questions at that. The first question which comes to our mind is: "Does there exist anything today which we could call the Christian understanding of Islam?" I mean, does there exist any uniform opinion held by the Church or churches on which we could lay our finger and say: "This is the Christian understanding of Islam?"

Another question we might ask is: "Has the Christian understanding of Islam always been the same during the centuries?" Or has it varied from age to age, has it changed from a negative to a more postive evaluation, or has it moved in the other direction?

Another very valid question is: How widely has this understanding been held among Christians and how deeply did it penetrate into the consciousness of the average good church-going Christian? Or is it just a matter which is tossed around in some theological circles?

There is, furthermore, the very important question: To what degree has our understanding of Islam been, and is even now, influenced by political developments or alignments? Or we might ask the question the other way round, which is even more significant: "Do our ruling classes, or as we call them now, our policy making groups, have a clear concept of Islam?" To what degree does their understanding of Islam influence their political thinking?

You see, we have now arrived at a very practical and at the same time very crucial point. A wrong concept of Islam on our part may lead to very unfortunate results, whereas a right understanding may bring about the most favorable results to all concerned.

We who are assembled here today are not a

political group, we are a religious group. We are not so much concerned about the day to day developments -- although we cannot disengage ourselves completely from them -- as we are concerned, to use a presently common phrase, about basic research. What is the Christian understanding of Islam today?

If you had asked this question of a Christian in Europe during the Middle Ages, he would have shot out a ready answer: "The Muslim, the Muhammadans, the Saracens, oh, they are from the devil, they are God's wrath poured out upon this world." The words "Saracen," "Muhammadan," and "Turk," were used to frighten children, to make them obedient, to make them crawl under the covers and be still. I do not say that this was the right way of imparting the knowledge of Islam to the next generation, but at least, the people in the Middle Ages knew where they stood. The Muslims had a place in the scheme of things, they were the enemy, they were one of the forces unleashed by the arch-enemy of mankind to destroy the true faith. The Muslims, and therefore Islam, were a negative force. This was the Christian view for many centuries.

If you should ask an ordinary church-going Christian today: "What are the Muslims, and what do they believe?" More likely than not, you would get a blank stare and probably he would admit that he had not the slightest idea, or in the best of circumstances, he would have a very vague notion. Some would probably say: "Oh, they are bad, they are hard people, they need missionaries." But, on the other hand, you would also not find a solid body of Christian opinion that considers them a negative force. Nor would you find a strong conviction that they are a positive force, but you would find indifference which, of course, is not good, or complete ignorance on the subject, which is no better.

What the Western scholars are thinking about Islam at present is a point which I shall come to in a few minutes. But first, let us examine for a moment the causes for the strong rejection of Islam in the Middle Ages, and the comparative indifference towards it today.

The rejection of Islam on the part of the Christian world was not as strong in the earlier part of its encounter with Islam as it was in the Middle Ages. In fact, a number of Christian theologians in the seventh and eighth centuries, especially those of the East, considered Islam a new Christian heresy, a kind of revival of Arianism. In other words, Islam was considered Christian, or almost Christian, or Christian with the accent on a wrong position, a position which the Church Fathers had debated for centuries and had rejected.

Now, my dear Muslim friends, you should not feel hurt about the fact that the Christians did not accept

the message of Muhammad, the Prophet from Arabia, straight-away. After all, Muhammad came six hundred years after Christ, he was a newcomer. The Christian Church and Christian thinking had settled along certain definite lines, and it is not easy to depart from a firm position girded with the wisdom and philosophy of generations. Place yourselves in the following hypothetical position; that six hundred years after Muhammad a prophet had arisen and proclaimed a similar, but yet in some basic aspects, a different message from that given in the Qur'an. I imagine the Muslims would have had a difficult time accepting this new messenger and his message.

However, a much more serious development occurred which made it almost impossible that the spiritual challenge presented by Islam to Christianity could be carried on on a spiritual level; in fact, almost before such a confrontation was possible, a clash occurred between these two great religious forces on a lower level, a political level, and, when politics cease to function, it is carried on on the military level. The moment guns begin to speak, any further spiritual confrontation is out. The fronts freeze and crystallize. You are not permitted to see the possible good in your enemy, and if you do, you become something worse than the enemy, a traitor to your own side. A trench is dug, which widens and deepens with time until it becomes an almost impassable chasm. Enmity and hatred grow, and it requires no art to nourish their flames until they become a consuming fire. Any cheap fanatical propagandist can do it.

This, most unfortunately, has been the case only too often in the relationship between our two great religions which, to make the irony supreme, both proclaim brotherhood, understanding, forgiveness and peace.

A new page, however, was turned when, beginning in the last century and continuing during this century, many scholars in the West became increasingly interested in Islam. This scholarship pursued in England, France, Germany and Holland and in their respective languages has produced many of the deepest intellectual and academic essays and books relating to the origin, growth and history of Islam. Many theories have been evolved, and it has gradually resulted in a complete re-evaluation of Islam as a religion, and of its messenger, Muhammad the Prophet. Not only did they begin to see many positive facets in Islam, but they also admitted that Muhammad was sincere in giving his message, and that he had the qualifications of a true prophet. These might seem to be rather meager results to our Muslim friends. But you should never forget that a non-Muslim cannot approach the subject from a position of faith, that he can only approach it from a position of intellect. Seeing it in this light, we must admit the enormous advances

made in comparison with the position Christians took in former ages. Then Islam was considered one of the negative and destructive forces in the world, now it is considered one of the positive and constructive forces. All the more so since we have seen the results of nihilistic and atheistic forces sweeping the mind of man.

If Islam is not a negative force, but a positive force, just as Christianity is a positive force, the following question immediately arises. What should be the relationship between these two powerful positive forces?

Should they still oppose each other, criticize each other, suspect each other and just tolerate each other, or should they not rather make the greatest effort to understand each other, to meet each other in a free and open confrontation on all levels and to help each other and cooperate with each other? When I mentioned, just a moment ago, a free and open consultation on all levels, I meant also on the religious level. Muslims and Christians have been neighbours on the material plane for a long time, but they have been, and still are, strangers on the spiritual plane. The sorry fact is, we do not know each other. And if we think we do, we are apt to deceive ourselves. We may use here and there the same terminology but often we mean something entirely different. This goes for both of us.

We have to approach the whole question of the relationship between Christianity and Islam in a new spirit, we have to make a fresh start.

And now, I speak to us, the Christians; when we begin to realize fully the tragic history of the relationship, and the meager efforts of love and understanding on our part, we feel that first and foremost we need penitence. We need greater faith and greater love. And from a practical point of view, we need to study Islam and appreciate its insight and spiritual force. We need the humility to acknowledge and to honor the genuine seeker after truth despite his religious affiliation. And we need to remember that the attitude of Christians towards Islam influences often the attitude of Muslims towards Christianity, although frequently I have found in my wanderings through the Muslim world that the attitude of Muslims towards Christians is more charitable than that of Christians towards Muslims.

But any new relationship between Christians and Muslims on a spiritual plane cannot be achieved without bringing Christ into the right position. We can talk about culture, we can talk about education, it is all well and good, but is is impossible for a Muslim to understand our deepest

motivations if he does not receive the right picture of Christ. And here, my friends, a great task lies ahead of us, we need to formulate a new Christology. Now please do not get alarmed by this daring statement, it does not mean a change in the essence of our belief in Christ, but it means a change in language, in terminology, in expressions which have become a stumbling block in the understanding of Christ to our Muslim brethren, expressions which convey a wrong picture of Christ to them. Because, my friends, it is not Christ who is rejected by the Muslims, but it is our explanation, or a number of our explanations about Christ. Our formulations have often prevented the Muslim from going to the only source of the true knowledge of Christ, that is, the New Testament, just as some preconceived notions about Islam prevented us from going to the source of the knowledge of Islam, the Qur'an.

If we both, Christians and Muslims, would not allow ourselves to be influenced by preconceived notions, but would turn to the very sources of information about our religions, we would set our feet on a path where genuine understanding can be reached. Only the will to know and to be known in the utmost fullness possible to mind and heart will bring about this deeper understanding on the level which really counts, the spiritual level. Making thus an earnest effort to understand each other, we soon would discover not merely that we have a good number of things in common, but what is more important -- that we could help each other and draw from each other's strength without losing our identity.

Coming back to our original theme, the Christian understanding of Islam, I like to summarize it in three short sentences:

In the past: Christians thought Islam was a negative force.

At present: Christians are largely undecided or indifferent.

For the future: and I hope in the very near future, Christians will realize that Islam is one of the great positive spiritual forces in the world.

APPENDIX III

The Christian Bases for Muslim-Christian Cooperation

by

Ghassan Tueini

This being a luncheon address, I do not really think that I am expected to present, after the learned discussions of this morning, any philosophical or theological inquiry into the problem put before us. Nor do I think that I would ever be considered in any sense authorised to lay, or even expound, in any responsible manner, the Christian bases for Muslim-Christian cooperation.

May I therefore be allowed to propose that this be merely considered as a Christian view -- and a layman's one -- of the possible bases for the cooperation we are all seeking.

I shall not therefore comply with the requirements of logic and start my discussion with a definition of terms: of religion, of Christianity, of Islam, and of cooperation. Let me simply recall that religion in general, according to both Islam and Christianity, is not only a metaphysic of Divinity, the world and Man, but also a personal, concrete and real relationship between Man and God -- a relationship that acquires the forms of collective worship and communion.

Needless to say that in this last field of collective worship and communion, there cannot be anything like cooperation between religions. I don't even think that the use of the very word "cooperation" is at all possible, or proper, in this context. It is not possible, either, to speak of "cooperation" in the field of subjective religious phenomena, such as prayer, for "cooperation" is of a totally different order.

Furthermore, it is hardly possible to speak of cooperation in the theological and metaphysical field. For though God is one and the same, and the world in which Christians and Muslims are living is one and the same; and though Man, whether Christian or Muslim, Buddhist or pagan, has the same human nature -- yet it is false, for both Muslims and Christians alike, to say that some sort of an agreement could ever be sought there.

The fundamental premise of Islam is that Muhammad is the last of the Prophets, and the Qur'an the spoken Word of God. A true Muslim believer cannot therefore admit as

true any religion which does not make room for that very last Prophet, and does not believe in that very spoken Word of God as her own sacred book, or one of hers at least.

Similarly, no true Christian believer who considers Jesus as God, Son of God, can admit that a religion which does not believe in Him as such is the true path to salvation.

From Islam's viewpoint, the Christian is a believer in God through sacred books, but he is somehow an incomplete Muslim, or a potential one.

How can the Christian therefore cooperate in the completion of a faith which he deems perfect, because revealed and embodied in God's own Flesh and Blood?

It may even be false to say that the two religions are two different, but equally true conceptions of Divinity. For if both religions are revealed, one may wonder how, or why, God would reveal Himself in two different, not to say sometimes divergent, manners. And if God has deemed it wise, in His infinite knowledge, to do so, can it ever be man's pretentious task to correct Him and seek ways of cooperation where He wanted diversity or difference?

You may say that this is all dogmatism and dogmatic theorization!...

You may also ask what are we then doing here, or why am I speaking here on Muslim-Christian cooperation if my thesis is that such cooperation is religiously impossible?

Religion is dogmatism.

What is religion without dogmas?

My thesis could be that religious cooperation between Islam and Christianity is impossible.

Yet I should like to suggest that we are not here to seek the way of cooperation between Islam and Christianity, as religions, but rather to try to establish the bases of cooperation between Muslims and Christians, between Christendom and Muslimdom.

I am sure the distinction hardly need any elaboration, and that is is true to the spirit of our Institute and Fellowship.

I am also sure that those assembled here, both Christians and Muslims, believe that this cooperation is

possible, from the Muslim and Christian viewpoints alike.

For if there is to be unity between Christianity and Islam, it will be God's achievement, not man's. Until the Grace of God shows us the path to this unity, man's endeavours should be restricted to the human field. There only can we hope to be successful, and agreeable to God.

On this human level, one cannot fail to see the many things that are common to both faiths.

There are certain human values that Muslims and Christians alike should preserve. The fact that those values are common to both religions is itself a testimonial that their preservation is commanded unto us by the One and Same God.

Those common values are threatened by forces whose enmity is also common to both Muslims and Christians.

Inasmuch as the world we are living in is one and the same, it is to the interest of Muslims and Christians alike to make it a better world. And despite the diversity of our conceptions of Divinity, it is Divine obligation to both Muslims and Christians to maintain in the world the belief in God and to save mankind from the blasphemy of undoing what God did. Any attempt by man to destroy the world is, from the Muslim and Christian viewpoints alike, a revolt of the created against his Creator; a revolt that neither of the two faiths can but condemn.

Both faiths also condemn hatred, and neither can admit violence.

Thus, it is not at the point of the sword that a common pattern of action between Muslims and Christians should be achieved. For both religions command us to live in tolerance, respect, common understanding, and love.

In conclusion, you will permit me to say that in the presence of Love, "cooperation" is really very little. This very little, we should be able to realize it, if we truly believe in God, Who is Love.

APPENDIX IV

The Spiritual Values of Islam for Today's World

by

Mohamed Bisar

History gives us various pictures of the confused beliefs of the early human society and its misconception of the origin of life and the laws of nature. The explanation for this is that since belief in a Supreme Being is an inherent characteristic of the human race, it stands to reason that both the individual and the community would be apt to accept their religious beliefs at their face value, whether such beliefs are right or wrong.

As a result, religion was marred by erroneous beliefs and distorted ideas both of the universe and of the aims of life or, to be more exact, of the function of man and his role in this world.

Some communities worshipped animals and made of them gods, others worshipped the sun or fire, others worshipped idols. But the prevailing religion in ancient times was idolatry. As an answer to this odious worship, the divine messages entrusted to the holy prophets were designed to direct people of the world to the right path and rid them of the materialism which dominated their beliefs and actions. Thanks to the zeal and perseverance of the prophets in carrying out their spiritual mission, the spiritual side triumphed, but the undue attention paid to spiritual rather than material values had an adverse effect, in that it caused intellectual stagnation which retarded human advance for centuries.

The Almighty God has not created man as a purely material being in order that he may lead a purely material life alone, nor has He created him as a pure spirit so that he can lead a pure spiritual life alone. Instead He endowed him with two opposite natures, one spiritual, the other material.

The first seeks to raise us above the sordid world of materialism and restrain us, as much as possible, from plunging headlong into its cesspools. It urges us to delve deeply into the sea of human knowledge in order to perfect ourselves and justify our existence.

The second entices us to indulge in carnal pleasure and satisfy our bodily needs. At the same time it encourages us to toil and perservere in uncovering the riches of the material world and in harnassing the forces of nature for the benefit of mankind.

Man's happiness in the world and the hereafter depends on the balancing of these two natures. The failure to maintain this balance by allowing the one to overshadow the other during certain periods of history, including even today, had given rise to the widespread belief that religion was opposed to intelligence and that its principles run counter to those of science.

Islam, however, has taken account of human nature in its teachings. While conceding that the mind and heart are jointly man's guiding power, Islam considers them completely independent of each other in jurisdiction, because each performs a specific function. The province of mind, for instance, lies in knowledge, study, observation and deduction. In other words, its chief function is to distinguish between truth and falsehood, wrong and right.

The heart, on the other hand, is concerned with emotions, and its task is to discover the visible and invisible beauty of nature and to aspire for absolute perfection as an ultimate aim. Here again the heart inspires us with good sentiments and spiritual values which help us to resist the material impulses and tendencies that heave within us.

This means that the power of the mind will not be able to resist evil and direct us along the right path unless it acts in conjunction with the heart, which can forbid or command, restrain or assess one's actions.

This brings us to our main theme, "the spiritual values of Islam for today's world." Since our time is short I will have to be as brief as possible in dealing with the spiritual principles which Islam has given the world today and which are part of its various teachings. In this respect Islamic teachings may be summed up on the whole under one of the following four:

1) Belief; 2) Devotion; 3) Transactions (Business dealings) and 4) Morality.

1. <u>The Spiritual Values in Islamic Belief</u>

The main principle of Islamic belief is the belief in the existence of God and His Oneness. Islam has portrayed divinity in terms consonant with the supreme power of God and His absolute perfection. According to Islam, Allah is One without partner whether in His essence, actions, or characteristics. He is above the mundane failings of materialism and its attendant time or place. He is a pure spirit, pure intellect, and pure perfection.

In calling upon the people of the world

to believe in one God, Islam aims at unifying their directions and objectives, irrespective of their race or color. That is why Islam has always persisted in its call for oneness of belief in order to forge a strong bond between all people, namely the worship of one God for all of them.

2. The Spiritual Values in Islamic Devotions

A) Prayer: The spiritual trend in Islamic beliefs is linked to the spiritual trend in Islamic devotion. Prayer is not intended as mere movements of kneeling and bowing or as only recitations from the Qur'an, but as a display of devotion and utter submission to God, as well as obedience to His Commands. If prayer is performed after this manner, it will be conducive to goodness, cooperation and brotherhood between man and his fellowmen. Thus the Qur'an says:

> Recite what is sent
> Of the Book by inspiration
> To thee, and establish
> Regular prayer: for Prayer
> Restrains from shameful
> And unjust deeds;
> And remembrance of God
> Is the greatest (thing in life)
> Without doubt. And God knows
> The (deeds) that ye do.
>
> Holy Qur'an Verse 45 Sura XXIX

God has promised success and prosperity to those who are sincere in their prayers, for the Qur'an says:

> The Believers must (eventually) win through,
> Those who humble themselves
> In their prayers;
>
> Holy Qur'an Verses 1 and 2, Sura XXIII

B) Fasting: But many people, led by their own natural impulses and their carnal desires, prefer to put a different construction on prayer and thus perform it without fear of Almighty God. The only remedy for such people is that they should try to resist their materialistic instincts by all means at their disposal.

In fact, it was for this purpose that Islam enjoined fasting, which restrains the individuals from giving way to his carnal desires, such as eating, drinking and

smoking, as well as to his sexual urges. In other words, fasting, as preached by Islam, is meant as an exercise of self-denial and as a means of bringing man closer to his Creator through spiritual contemplation which helps him to understand spiritual values and improve his relations with his fellow men.

C) Zakat or Socialism: Another phase of Islam which merits commendation is the Zakat (compulsory alms-giving). Apart from Zakat being a form of devotion, it is a social system whose importance in the development of communities and the alleviation of their distress, has been fully realized by Islam. So much, indeed, has always been the emphasis laid on Zakat by Islam, that when Abu Bakr, the first Muslim Caliph observed that Muslims neglected to pay this kind of alms, which is an obligation under Islam, he considered this a violation of the spiritual code laid down in the Qur'an.

By imposing the Zakat, Islam has laid the foundation for a sound socialist system. But although the socialism in Islam has not been thoroughly studied, it can be said here that it does not involve the abolition of private property, nor does it oppose private enterprise or advocate class distinction. Socialism in Islam aims at more noble ideals designed to bind all the people of the world together by the ties of brotherhood and equality. It is not limited to the equal distribution of wealth, as envisaged by European socialists or to defining the rights of the rich and the poor, but it is more far-reaching. In its essence, socialism in Islam is based on universal cooperation in the spiritual, moral and economic aspects of life. Socialism, in this sense, if realized, would make it incumbent on each individual to serve also the world community, just as it would be the duty of the world community to serve him irrespective of color, race, nationality or geographical frontiers.

3. The Spiritual Values in Transactions in Islam

Transactions in Islam have been outlined in detail and are governed by clear cut rules designed to meet every case. Thus Islam laid down rules for sales and purchases, loans and mortagages, rent and barter. It has also made provisions for contracts and pointed out the wrong and right transactions.

In all aspects of its legislation in this respect, Islam has taken spiritual values into particular account because they are instrumental in inspiring mutual confidence and good relations.

To protect the rights of the two parties in any commercial or financial transaction, Islam has insisted on including in the contract, whether oral or written, the quality of goods, their prices, date of delivery, etc. Likewise

Islam has dealt with banking, stocks and shares and commercial houses, and has formulated for each case enough rules to protect the parties concerned and their rights and to prevent cheating or misunderstanding.

No doubt the student of Muslim jurisprudence would be astonished to find all this fully covered by Islamic legislation as based on the Qur'an and the Sunah.

With regard to the spiritual values of Islam, it is no exaggeration to say that Islam's contribution in this respect fills the most pressing needs of our present day world in its tense situation.

4. The Spiritual Values in Islamic Morality

It was also natural that the moral standards and code, as laid down by Islam, should, in their essence and aims, be compatible with the meaning stressed by Islam in its ethical teachings. For the purpose of the moral code, in the Muslim view, is to correct the actions and behaviour of individuals and communities with a view to developing and strengthening their relations and removing the causes of their disputes and dissensions. In other words, its aim is to build a cohesive human society in which the individual would know his duties and obligations to the community or to another individual, and the community, its obligations and duties to the individual and other communities.

The function of the moral standard, in the Muslim view, is to define these duties and obligations according to the extent of the inclinations, trends and feelings common between all people. To this end, Islam has set a well-defined standard incapable of erring and of discrimination in its application. This is "intention" as that standard has been termed by Islam. Thus any action arising from good intention is termed good, even if in effect it results in evil, as long as the motive is not intended as such. On the other hand, any action resulting from bad intention or bad motive is evil even if its result is good, as long as this goodness is not intended. This has prompted the Prophet to say, "Actions are governed by intentions, and each will be rewarded or punished according to his intentions."

This emphasis on motive by Islam is meant to foster the spirit of goodness in us and spur us to good deeds. It was this that caused modern philosophers to talk of "good will and ill will."

Islam has not only defined the value of actions, but urged man to be good to all men and to refrain from inflicting any harm on others, as evidenced by the following verses from the Qur'an:

Then shall anyone who
Has done an atom's weight
Of good, see it!

And anyone who
Has done an atom's weight
Of evil, shall see it !

Holy Qur'an Verse 7,8 Sura XCIX

In another verse the Qur'an says:

Wealth and sons are allurements
Of the life of this world:
But the things that endure,
Good deeds, are best
In the sight of they Lord,
As rewards, and best
As (the foundation for) hopes.

Holy Qur'an Verse 46 Sura XVIII

In this last verse, the Qur'an underlines what is implied in the other verses, namely, that money and sons are the ornaments of life, but lasting good deeds are its very essence. In other words, the first is a luxury while the latter is a necessity, from which it follows that we should exert more effort in the pursuit of good deeds than in acquiring wealth and sons.

This poses the question, what is meant by lasting good deeds, as mentioned in the Qur'an? The answer is that they embrace all ideals such as truth, justice, mercy, equality, honesty, modesty, and other ideals. It goes without saying that without all these values and principles, the community can hardly be expected to lead a happy life. Likewise, the current world situation, with all its attendant troubles, crises and disputes, which threaten to engulf mankind in war and destruction is but the result of our neglect and utter indifference to these values and principles.

As these values and principles are necessary for the maintenance of permanent peace and real security, the Qur'an has recommended that they should be the basis of artibration in cases of dispute.

Thus the Qur'an said:

O ye who believe!
Obey God and obey the Apostle,
And those charged
With authority among you.

If ye differ in anything
Among yourselves, refer it
To God and His Apostle,
If ye do believe in God
And the Last Day:
That is best, and most suitable
For final determination.

Holy Qur'an Verse 59 Sura IV

In another verse the Qur'an says:

But no, by thy Lord,
They can have
No (real) Faith,
Until they make thee judge
In all disputes between them,
And find in their souls
No resistance against
Thy decisions, but accept
Them with the fullest conviction.

Holy Qur'an Verse 65 Sura IV

To this end, Islam has also preached universal brotherhood. In addition, Islam suggested that a board of arbitration be set up to settle disputes on the basis of these values and principles. The Qur'an declares:

If two parties among
The Believers fall into
A quarrel, make ye peace
Between them: but if
One of them transgresses
Beyond bounds against the other,
Then fight ye all against
The one that transgresses
Until it complies with
The command of God;
But if it complies, then
Make peace between them
With justice and be fair:
For God loves those
Who are fair (and just)

Holy Qur'an Verse 9 Sura XLIX

Thus Islam has aimed at strengthening the ties between individuals and nations and for this purpose had sponsored fourteen centuries ago the idea of what is termed today the "United Nations."

These, in brief, are some of the spiritual

principles and values of Islam, which if respected and practised by mankind would certainly put an end to the strife, injustice, greed and other evils now rampant throughout the world, and lead to peace, security, success and prosperity for all mankind.

APPENDIX V

The Spiritual Assets of Christianity for Today's World

by

Ernest Marshall Howse

At the beginning of the fifth century A.D. travellers from the settled and civilized sections of the Mediterranean Basin brought back reports that in distant places of the world there were to be found two-headed men, and dog-headed men. St. Augustine, then the Bishop of Hippo in proconsular Africa, and the outstanding Christian leader of his day, commented in his writings that he had no knowledge whether or not the reports were true. But of this one thing he was sure -- that if there were such men they were his brothers in Christ. That is, although he did not know what men or manner of men, might exist beyond the compass of his acquaintance and the limits of his knowledge, he did know in advance that, whatever further facts might reveal, all human beings were a unity -- a family. He knew this because he was convinced that God had created all men, and that God's will was that his children might live together in unity, with mutual respect amid all differences and mutual love among all members.

That conviction of St. Augustine is fundamental to the Christian faith, and is held in common among all branches of the Christian Church. On this the Coptic, the Roman Catholic and the Protestant are at one. Here the Orthodox Metropolitan is in creedal concord with the Salvation Army officer or Pentecostal Evangelist.

In practice, of course, Christians have often tragically flouted this conception, as they have flouted the conception that God is a God of love who wills that not one of the least of His little ones should perish. Indeed no one who reflected upon the Christian faith, and then contemplated the history of mankind for the last two thousand years, would feel himself impelled to the belief that most of the Western world had been consistently Christian. But, though in practice Christians may often have been untrue to that faith in the family of God which Augustine so vividly expressed, there is no doubt that this is their faith, and the dynamic of most that is worthy to be called Christian in their works.

The first asset, then, of Christianity in one world is that it was made for one world -- one world, now

alas, split up in many divisions, (including Christians divisions) -- one world in which Jew may have no dealing with Samaritan and East may be divided from West. Nevertheless Christianity has written at its heart the indelible truth that all men are children on one God, and "created to know Him, to love and serve Him, and to enjoy His favour and fellowship".

This faith is a foundation stone of Christian theology -- in these times one is almost tempted to say "ideology". Christianity inherits from Judaism and shares with Islam an incorruptible conception of one God, the source of all creation. It is true that Judaism as not the first to create the idea of one God. By way of the cult of the Sun God, Egyptians long antedated the Hebrews in the idea of a God with sovereignity over the whole world. In the sixteenth century B.C. Thutmose III, who had conquered the whole known world, and become "the first character of universal aspect in human history", -- though perhaps his monotheism was little more than imperialism in religion -- at least did cast his thought of the Sun God in universal terms, --"He seeth the whole earth hourly!

Two centuries later an echo of Thutmose could still be heard in an inscription to the Sun, -- "Sole Lord, taking captive all lands every day".

With varying emphasis a modified conception of monotheism influenced Egyptian thinking for some centuries. And since the Hebrews from the time of Joseph to the time of Moses were five hundred years in Egypt it seems inevitable that the distant spring of Hebrew monotheism must be traced to Upper Egypt. The contribution of the Hebrews was to give monotheism an different ethical quality.

In Palestine from the Golden Age of Prophecy, in the eighth century B.C., the conception of one God of "all people that on earth do dwell" instead of a tribal God of wandering people slowly acquired new dimensions.

Indeed later writers represented that as far back as Abraham the promise of God that "in you shall all the families of the earth be blessed" already embodied the conception that God, though working through Jews, was not expressing interest only in them, but on the contrary was using them to mediate His grace to all mankind.

The First Isaiah could speak of "the Creator of the ends of the earth", and represent God as saying, "Turn unto me and be ye saved all the ends of the earth for I am God and there is no other". Amos put it specifically, "Did I not bring up Israel from the land of Egypt and the Philistines from Caphtor and the Syrians from Kir" (Amos 9:7). Jeremiah

who perhaps more than any other prophet proclaimed the full inferences of the universal God spoke of God "who made the earth by His power who established the world by His wisdom and by His understanding stretched out the heavens." (Jeremiah 11:12; 51:15-16.) "O Lord to thee shall nations come from the ends of the earth" (Jeremiah 16:19.)

This tremendous asset of universality was an authentic element of the three monotheistic religions Judaism, Christianity and Islam -- though in practice Judaism became overwhelmed in an incorrigible nationalism. And the element of universality put these religions in direct contrast with the more limited religions of nationalism, such as, for example, the Shinto religion of Japan. Shintoism could not possibly be a religion of one world. The distinctive mark of Shintoism is separation of its own people from the rest of creation. Shinto stories of creation assert that the Japanese people were created separately, and especially by ancestral Gods, and therefore were endowed with unique and superior qualities. Their islands, too, were not just part of the Isles of the Sea, they were created uniquely by the Chief of the Gods, whereas the rest of the world was produced later by Sea-foam and Mud.

"We, who have been brought into existence through the creative spirit of the sacred ancestral deities," wrote a Shinto believer, "are each and every one in spontaneous possession of the way of the God."

Religion of such a nature obviously has small resource to meet one world. The believer's tie to Divinity does not tie him to other men but on the contrary marks him off from other men. No further reference is needed to establish the point that any religion adequate to meet one world must <u>begin</u> with belief in one God and in unity of Creation.

But belief in one God and in the unity of creation is only one element among the assets of the Christian religion. Indeed the quintessence of Christianity is not to be found in its conception that the world is fashioned by one Creator. To be sure, that in itself has had its consequences. Max Muller in his lectures, "The science of language," says, "Humanity is a word you look for in vain in Plato or Aristotle. The idea of mankind as one family as children of one God is an idea of Christian growth." But the dynamic idea of the Christian faith is not only that all people are children of one God, it is that their life must be lived in relationships patterned on the life and teaching of Jesus.

The teaching of Jesus was not only that God was One, and God was Father, but that God was Love. As W.A. Smart has said, "To Jesus the essential thing about men was that

they were the objects of God's love". It was not that man was by nature good, nor that he was evil, not that he was Jew nor that he was Gentile, not that he was religious nor that he was irreligious. The point was simply that God loved him.

This conception leads to pretty radical conclusions. It means that Christians according to their own belief have no especial corner on God's care. God does not love Christians more than he loves pagans, church members more than atheists. Church members indeed are the objects of God's love, not because they are part of the Church but because they are part of the world. It was the world that God loved. Augustine knew that God loves men no matter who they are.

The Christian faith, therefore, at its best brings to the Christian a sense of unity with all other men. It never divides him from them. The difference under God between Christians and other men should lie only in this -- that the Christian knows that there is no difference.

This idea Jesus set forth in the parable of the Good Samaritan. When Jesus was talking about loving your neighbour he was at pains to point out that the neighbour was not of the same faith. The neighbour belonged to a different religion and a different social group. Christian charity and Christian concern should always go beyond the Christian group. Jesus said, "If ye salute only your brethren what do ye more than other?" (Matt. 5:47). "The field is the world" for the Christian. This always has been the impelling power within Christianity, sometimes dimmed but never dispelled.

As we said, then, the resource of Christianity in one world is that it was made for one world. In point of fact it has become a universal religion. It has demonstrated its power to speak to the hearts of men. Every colour and race, and almost every nation, under heaven has at least some minority of its people whose path to God has been the Christian faith. The total number of Christians in the world is said to be eight hundred million. Perhaps that number is discouraging. If there were such a number of real Christians undoubtedly the world would be different. We are only too sadly aware that there is a vast difference between statistical Christians and the genuine article. Perhaps indeed the most admirable Christian communities on earth are not in the ancient centers of Christianity: Alexandria or Rome, or even London or Toronto, but in the islands of the Pacific, among peoples who are not Westernized, who keep their own ways, who walk barefoot to village churches; but who live exemplary Christian lives in exemplary Christian communities, though their grandparents were savages or even cannibals. They demonstrate with unanswerable effectiveness that Christianity, which did not begin in the West, is no

preserve of the West. Today Christianity is in literal fact a universal religion; but it is universal in fact only because it is universal in idea.

But the strength of Christianity is not primarily in the realm of ideas.

> "Ideas," said George Eliot, "are often poor Ghosts... They pass athwart us in vapor, and cannot make themselves felt. But sometimes they are made flesh; they breathe upon us with warm breath; they touch us with soft responsive hands; they look at us with sad sincere eyes, and speak to us in appealing tones. They are clothed in a human soul, with all its conflicts, its faith and its love. Then their presence is power; then they shake us like a passion; and we draw after them with gentle compulsion, as flame is drawn to flame."

Christian ideas have had power among men because they are mediated to men through human personality. As Dr. Fosdick has said, what is powerful in Christianity is primarily not the compulsion of ideas, but the attraction of its spiritual Master, Jesus Christ.

From the beginning the faith of Christian peoples has been directed not primarily to a set of abstract principles, nor to a set of creedal definitions, but to a person. The source of Christianity's transforming influence upon character must be traced not primarily to Christian theologies, rubrics or churches. The central, productive source of power in Christianity is Jesus Himself.

This is the abiding element that has put unity into Christian history. Folk may have been Romanist or Protestant, Ritualistic or Quaker, Coptic or Orthodox, Presbyterian of Salvation Army; but still they have believed in Jesus. They have tried to be His faithful followers and to do His will. His personality has been the Sun around which even in their differences they have sung like planets in varying orbits. And indeed they have never come nearer to one another than in the manner in which they have given supreme allegiance in their life to their common Lord. It is not surprising that Montefiori, a Jew, seeking to put his finger on the source of Christianity's power lit on the phrase, "For the sake of Jesus", and exclaimed, "Of what fine lives and noble deaths has not this motive been the spring and the sustainment."

The unchanging power of Jesus Christ to capture the hearts of men and transform their lives can hardly

fail to leave anyone --Christian or not -- without a sense of wonder and of awe.

By coincidence I have in the last few days been reading three different biographies. The first is entitled The Three Worlds of Albert Schweitzer. Here is an extraordinary man, often called the world's greatest Christian, and certainly one of the great men of the century, a man who is already a living legend, and has indeed made a profound contribution to three different worlds -- the world of music, the world of theology and the world of medicine. He was already a man of eminence when Alfred Boegner of the Paris Missionary Society wrote an article telling of the dreadful degradation and suffering of some of the natives in certain remote sections of Africa. Mr. Boegner asked if some Christian did not hear Christ calling him to go to these people. Schweitzer did. Although people thought him mad, he threw up a great career, turning at first to seven years of medical study that he might be able to bring the resources of modern medicine to people without any resources whatever. Here I cannot tell you of the extraordinary life, the long years of incredible toil and almost constant suffering of this amazing man whom today the great universities and governments of the world vie to honour. But of one thing there is no doubt whatever: the secret of his life is his devotion to Jesus Christ. Here he, the Protestant doctor, must be near akin to the Roman Catholic Father Tyrrel who said, "Again and again I have been tempted to give up the struggle but always the figure of that strange man hanging upon the cross sends me back to my tasks again."

The next book that I read was a new biography of David Livingstone by George Seaver. Again this is a stupendous record of a man who was a Colossus. Livingstone, like Schweitzer, studied medicine simply to serve the people to whom he preached the Gospel. He was a crusader who almost single-handed focussed the conscience of the world on the intolerable wrongs done to Africa by the slave traders black and white. He was a profound friend of the African people, with a profound respect for their latent talents and a statesman's view to their future. Our generation may well remember what he said a century ago, "Gentlemen, I beg to direct your attention to Africa...The day of Africa is yet to come."

By chance the same parcel of books which brought the Livinstone biography to me brought two other books. The first was entitled Preacher with a Plow. It was the story of an American Negro by the name of Samuel B. Coles. He was born in Alabama, the son of American slaves. He was twenty-four years of age and not yet through high school, when the thrilling tale of the life of Alexander MacKay, a missionary to Uganda, inspired in him the passion to be "a practical Christian who can

teach people how to become Christians, care for their diseases, build buildings, teach farming and turn his hand to anything."

Sam Coles did all that and more. He went from America to the land of his ancestors to make use of the white man's gifts in teaching the folk of his own race how to use their own rich land to combat poverty, hunger and disease. Because of his colour he could to a degree possible to no white man make his mission station the "House of the Interpreter", the Interpreter of his Christian faith to black wondering Africa, and in turn the Interpreter of his own ancestral race to his Christian brethren.

The other book that came with the three biographies was Through Gates of Splendour and it takes us to another part of the world. It is the tale of the five missionaries who in 1956 flew into the country of the Acua Indians in Ecuador, and were massacred. Reader's Digest and Life Magazine have made this heroic story known throughout the world.

Confronting the extraordinary and unselfish and sacrificial lives of people so different as Albert Schweitzer and the Fundamentalist missionaries who went to Ecuador, perhaps the single point of observable unity is the intensely personal devotion to Jesus Christ, and desire in His name to serve His brethren. That is the unity behind all diversity. In fact it is illuminating to recall that David Livingstone, breaking his way into the heart of Africa would sing as he went, for so his journal says he sang, a hymn that can be traced to a Roman Catholic saint of the twelfth century, Saint Bernard of Clairvaux, and indeed perhaps beyond him to the eleventh century: "Jesus the very thought of Thee with sweetness fills my breast."

But I do not need to turn to books to illustrate what I mean. One of my own personal friends, a member of my Church, and certainly one of the most remarkable men I have met, is Dr. Bob McClure, born in China, son of another missionary doctor. Dr. McClure's father celebrated his 100th birthday last summer and was acclaimed throughout Canada and in many places beyond as one of the distinguished medical men of his generation. When Dr. McClure Sr., on his seventieth birthday was supposed to retire and return to Canada to die, his Chinese colleagues presented him with a return ticket. Dr. McClure went back to China, and served there until he was eighty, and then had twenty years in retirement after his second return. Young Dr. McClure, an extraordinarily versatile person, who cannot only fly his own plane but service it as well and, in case of emergency, install an electric light plant, or a sewage system, was educated in Canada but went out to China to the poeple whom he loved. The story of his medical service on the Burma Road and with the Chinese in war time is one of the most spectacular stories of our day. When after a furlough it was advisable for him not to return to China which had become Communist, he started

a practice in Toronto. He could shortly have been among the well-to-do doctors of a metropolitan city. But war broke out in the Middle East and he heard that there was a hospital in Gaza to which wounded Arabs were being brought, and which was in desperate need of a first-class surgeon. So Bob McClure set aside his practice in Toronto and for two years served in the hospital in Gaza. Then when things got quieter in Gaza he learned that there was a hospital in Ratlam, India, on which a vast population depended. A personal friend of mine, who has just returned, told me that he saw Bob McClure do in a single morning operations which would have brought $1,500 in fees in Toronto hospitals. Bob, of course, gets no pay save the slim allowance of a missionary. A few days ago I had a letter from Bob and I shall read these extracts.

> Our T.B. Survey for school children in Ratlam is now complete. We have done all those who want to be done, which comes to 5,500 out of a possible 9,000. That is about as good as one can hit in this country apparently....The X-ray Survey had two excellent results. It started a colleague of mine with the help of a Swiss doctor (in the Canadian Presbyterian field to the West of us here), it started them on a village T.B. Survey and now they are going at it. Again it is largely a one-man job and will be limited by the amount of radiation he can stand. As it is now I screen about 8,000 people a year. Nobody can screen many more than that. Anything higher than that requires an X-ray camera and miniature films that one can read 300 per hour sitting in an office chair and get no radiation at all; another outcome of our school survey was that the owner of a cardboard mill in Ratlam -- a Muslim company -- came to me and asked me if I would survey every one of his workers, at the expense of the mill. There were 450 of them and we did the lot. We picked out one open case and two suspects right like that. It was well worthwhile. We do 50-60 screenings per day on a job like this as well as all the work of our own hospital as well.

The story of Bob McClure and of Samuel Coles and of Albert Schweitzer is only a part of a larger story -- the story of an amazing outpouring of human life in the service of mankind -- a story that even in its missionary aspects alone has had consequence to which Christian and non-Christian, religious and non-religious, must pay a very genuine respect. I learn, for example, that of all the languages in the world which today have been reduced to writing, more than half have been given their written form by Christian missionaries, such as Bob McClure and Albert Schweitzer. I learn that up till the

present about 85% of all the registered nurses in India have been trained in Christian institutions -- although Christians are a negligible percentage of the total population. I learn that in the continent of Africa, despite the dreadfully black record of Christians in some respects, it was still true that until recently about 85% of all the education of the native peoples of the continent was being given by Christian missionaries. And in other parts of the world such as the islands of the South Seas the coming of Christians has in many a striking example led a primitive and animistic people in one generation to an ordered, law-abiding community. The epitaph of John Geddes, pioneer Christian Evangelist to the savage New Hebredians could be the epitaph of many another --"When he came there were no Christians; when he died there were no heathens."

But the story is not limited to lands beyond the West. Within the West itself, a similar group of devoted men have served as magnificently. One thinks of Wilberforce in England fighting against the slave trade -- of Lord Shaftesbury fighting against the inhuman conditions in the early factories -- of Barnardo with his amazing work among destitute children -- of Grenfell on the Labrador -- of St. Vincent de Paul who did so much to rouse the social conscience of the Roman Catholic Church -- of Jane Adams in Chicago -- indeed of an amazing company of men and women, the service of whose lives has given to Christianity what measure of glory is properly hers. Amid all the diversity there is this core of unity: All of them were animated by an intense personal loyalty to Jesus Christ their Spiritual Lord.

Why is Bob McClure in India today instead of the well-to-do sections of Toronto? Why is Albert Schweitzer in Lambarene instead of the capitals of Europe? There is only one answer. These men are servants of Jesus Christ. Can anyone fail to marvel at the spiritual dynamic which produces such lives? Today if you want engineers to build dams in the most inaccessible places of the world, or agriculturalists to study crops, or contractors to dig wells or build air conditioned hotels in the tropics, you can get them, provided there are vast governmental or industrial funds to pay handsome salaries. But when there is no pay, when you want a man equipped with the ability and education to reap the richest rewards which a scientific civilization can bestow, to set aside all material prospects and hopes of monetary gain, and generally all thoughts of recognition or acclaim, and go pour out his life as Schweitzer has done in Africa, as Grenfell has done in Labrador, as Bob McClure is doing in India, there is only one place you can look for such a man, that is within the Christian Church. And as often as you need him you will find him. Although Christianity is composed o masses of indifferent members, the majority of whom have scarcely a glimmering of the true nature of their faith, yet nevertheless within Christianity there is always a noble

company of men and women incandescent with desire to serve as good soldiers of Jesus Christ.

Who can contemplate without wonder such an incomparable dynamic within human life?

In conclusion then one may say that Christianity has an incomparable asset in its theology. The Christian who is true to his faith can never feel himself divided from any of the children of men. Christianity is universal in scope because it is universal in idea. Nevertheless the greatest asset of Christianity lies not in the realm of ideas. The greatest asset of Christianity is the incomparable power of Jesus Christ over the lives of men. Now, as always, the greatest asset of Christianity is Jesus Christ Himself.

APPENDIX VI

Muslim-Christian Cooperation

Excerpts from remarks by

Ali Amini

It is a pleasure and a privilege to be present here this evening in such distinguished company. I have to thank the Continuing Committee on Muslim-Christian Cooperation and particularly Dr. Garland Evans Hopkins for calling upon me to preside at this dinner.

The spirit of inter-faith cooperation pervading this hall in indeed strong for although this is the first time that I am actively participating in this conference, I feel urged to say a few words.

As you are well aware, the devastating peril that threatens mankind today is almost without precedent in human history. In this age of space technology there rages a life-and-death struggle between two ideologies, two ways of life -- one system believes in the dignity of man and in everlasting moral values; the other system considers man to be a mere tool in the hands of a godless materialism.

Man's present predicament has been said to be the result of great progress in taming the forces of nature on one hand and on the other, in Man's inability to develop spiritually to the same extent. Today, we reject the physics of ancient Babylon but do we live up to the moral standard promulgated by prophets 2,000 years ago?

It has been at times of moral and spiritual crisis like the one we are in now that God sends forth prophets to guide mankind. Maybe societies like the Muslim-Christian Cooperation Committee are helped now by the invisible hands of Almighty God to help bring about another moral and spiritual Renaissance. In fact the leaders of all major world religions have a mission to accomplish. There is not time today for reverting to the old quarrels as to which of the three great faiths is the shortest and best road to the City of God. Present and past political and other dissensions and differences should be laid aside, too. And urgently. Because all the followers of three major faiths face the same peril of godless materialism.

We Muslims are enjoined by our faith to cooperate with you, Christians. The Holy Qur'an makes it incumbent upon all Muslims not to dispute wantonly with the People of the Book, that is, the followers of revealed religions. And the Holy Qur'an goes further and stresses the positive side

of the cooperation too, in these words:

> And say unto them: We believe in that which was revealed to you. Our God and your God is but One God and to Him we all surrender.

As Muslims we are duty-bound to try to implement the purport of the Qur'anic injunction which bids us to arrive at a just understanding with the People of the Book. In same Chapter of the Holy Qur'an we read the following verses:

> We believe in God and in what has been revealed to us and in what was revealed to Abraham, Ishmail, Isaac, Jacob and the Tribes....and in the scriptures given to Moses, Jesus and the Prophets from their Lord. We make no distinction between them; and to God do we surrender.

If we go against these clear injunctions of the Holy Qur'an we could not consider ourselves Muslims.

Thus the field of mutual cooperation between Muslims and Christians is indeed wide and fertile. And the Continuing Committee on Muslim-Christian Cooperation is well-equipped to widen the circle of its activities and, through utilizing the common factor of religion, expedite the moral and spiritual resurgence which will save mankind from the perils of godless materialism. Let Muslims and Christians accomplish this holy mission hand in hand.

APPENDIX VII

The World in which Islam and Christianity Serve: The Impact of Religion on World Affairs

by
Dorothy Thompson

The subject to which you have asked me to address myself tonight is one which I am not fitted to discuss from the viewpoint of a Christian theologian, a student of comparative religions, or a scholar of human cultures. I am -- or I am trying to be -- a Christian, to exemplify -- insofar as the limitations of my nature permit, and it falls far short of sainthood -- those precepts of respect for truth, mercy, forgiveness, humility, and charity taught and admonished by Him whom I do not hesitate to call the Lord and Savior of my soul. With the vast theological overlay that has accumulated through the centuries upon the comparatively simple and profoundly natural observations of Jesus of Nazareth, whom Christians call the Christ and their Redeemer, I must here confess that I have little to do. I was brought up in a parsonage in a highly theological atmosphere. As a young person, subjected to the rational atmosphere of the modern university, much of this theology served to increase my disbelief, rather than strengthen my faith. I found some of the credos I had been taught -- credos that grew up long, long after Christ -- incompatible with any reason I could apply to them. And since I could not then, nor can I now, believe that the Creator had endowed man with reasoning faculties in order that he should abandon them, it seemed to me that Faith without the support of Reason was a poor thing.

But to all of us come experiences and trials -- and I include intellectual experiences and trials -- that require a different sort of insight than comes from the reasoning developed by the scientific method. It has, for instance, no answer to the age-long human question, "Why was I born and to what purpose do I exist?" Yet I submit that it is impossible to live as a fulfilled human being; it is impossible to be happy in any deep sense of that word; it is impossible even to be a person -- as contrasted with being a mechanical function -- without finding an answer to that question.

It happens that I found that answer in the Evangelium, in the record, however faulty, inconclusive, and even in minor matters contradictory, of the life and actions of

Jesus, what He taught His disciples, and in the effect that He had upon them and upon the "multitudes" who followed Him. I approached the Gospels, as a mature young woman, as though I had never read them before. And I saw revealed in them, what Jefferson, an agnostic, nevertheless called "the most innocent and sublime personality of whom history has a record."

But I observed something else -- namely the intense reasonableness of all that He taught. His disciples were very simple men, fishermen and craftsmen. He spoke to them largely in parables, drawn from the nature around them, with which they were all familiar. He instilled into them the wisdom of nature, the wisdom of its Creator. He evolved for them a system of human behavior in harmony with natural law. Implicit in that law is that we reap what we sow and that all that we do returns. Hatred begets hatred; aggression releases aggression -- there is always a "massive retaliation." But He also taught that the sin -- the evil -- is not initiate in the action but in its precedent thought or desire. If you do not make peace with your brother when he is in the way of it, you have also invited the conflict though your brother may touch it off. He counselled resistance. He was, Himself, a resister unto His bodily death. But we were not to resist evil with evil but overcome it with good.

What He despised above all was hypocrisy. "You Pharisees, scribes, hypocrites!" was the ultimate expression of His holy wrath. For the woman taken in adultery and about to be stoned to death in the barbarous manner of the times, He had only compassion and the admonition to "go and sin no more." He understood the limitations and temptations of the flesh. Those whom He attacked (and who ultimately encompassed His death) were the self-righteous, the intellectual and religious leaders who having the capacity to see truth, and the power and position to lead men in the way of truth, bartered away their mission, set up booths in the temple for raising money -- and eventually bribed the temple guards falsely to testify against Him before Pilate. The whole trial, incidentally, recalls the Peoples Tribunals of today in Communist and other totalitarian countries, where the defendant is picketed and the mob mobilized to pronounce a judgment that the Court then ratifies as being "the will of the people."

The hypocrite is the worst of sinners because he knows what he is doing. He polishes the outside of the cup to conceal the filth of its contents. He whitewashes the sepulchre, to deceive about its content of dead men's bones and all uncleanness. He is the politician who dresses up his appeals to ruthless pressure groups with such words as freedom, democracy and humanity. He is the intellectual who debases his knowledge

to serve the gutter; the lawyer who will defend the basest criminal for a fee; the craftsman, manufacturer, or worker who produces shoddy goods under a slick exterior; the scientist who turns his knowledge of the forces of the universe to the service of the utmost destruction of humanity and civilization. "Ye Pharisees! Hypocrites!" Who cannot cry that today against most of the Foreign Offices of the world, who under the banner of the United Nations call, "Peace, peace," and meanwhile prepare, in the name of Peace, for the most gruesome catastrophe of mankind, exploring even outer space in search of an invulnerable vantage point from which to bombard the planet!

And this brings me to the point of why Christians and Muslims and all others, who, with faith in a just and living God, wish to serve His creative purposes, must cooperate.

I have said that I am no learned student of comparative religions. Nevertheless, insofar as I have read and studied, I have observed that the revelations that Christ brought to the people who rejected them, and that later His disciples carried to the West, were not unique. He did not claim them to be unique. What He knew and taught the great Hebrew prophets had known and taught, and not only the Hebrews. Jesus was a revivalist of the great prophetic truths that not He, but God, had revealed, and not once for all time but repetitively through all time.

Some years ago, I, together with Garland Hopkins, was granted the honor of an audience with King Idris I, the desert chieftain and sheikh, who has become the first King of Libya. The King was loth to receive me because I am a journalist. His only previous encounter had been with an Italian journalist whose report had caused him no end of trouble. I was granted the interview on the condition that I would not ask or discuss political questions at all.

Now, for years I have had a sort of idée fixe that I would like to go around the world asking the heads of states what they thought of God -- that assuming a Creative Existence beyond and above the human and material -- what attributes would they conceive in Him or It? I have never done it because no publisher has encouraged me! But now, I thought, being constricted in a theme of conversational exploration, we might turn our minds to a discussion of religious values.

It was a theme the King was not at all reluctant to pursue, and I was amazed at the scope and tolerance of his views. "God," he said, "has sent many prophets to bring his message to mankind. Moses was such a prophet. Jesus was

one. We Muslims think Mohammed was the most recent and the greatest. But we do not think he is necessarily the last such messenger. The prophet is always a messenger. And the message to mankind is always the same. How could God, the power of the universe, in knowledge of all truth, send confusing messages? The messenger comes, but then as the centuries pass, the prophesy is lost in a priesthood. The message becomes dimmed, and then, eventually, God has to send another messenger."

"The message is always the same."

I have pondered those words many times since then and I think they are true.

Why is it?

It may be presumptuous to try to answer that question but the first message in all the revelatory religions of which I have knowledge is that man must recognize that above all the powers of this world, there is a Supreme Power; that above the mind and minds of men there is a Supreme Creative and incorporeal Mind; and that the first duty of man is to recognize this -- that he is not God -- from which it follows that if Man assumes to usurp the role of God, God, who is not challengeable, will be avenged.

The second message is that God is benevolent to man, as long as man keeps His commandments. He is all-knowing, all-loving, merciful, kind, and His commandments are designed for the preservation of man, not his destruction. The qualities that preserve man as a person and as a race are what we call "good" -- which literally means of God. The qualities that encompass man's destruction are evil. Now in all cultures of which -- I must repeat -- I have knowledge, there is remarkably little difference in what they regard as "good" and "evil."

Those of you who have visited Venice will recall that virtues and vices are depicted on the stone pillars that support the palace of the doges. These vices -- as I recall them -- pride, envy, lust, anger, gluttony and sloth -- are recognized as such by all religions, as the virtues of temperance, fortitude, justice, patience, and humility are recognized as virtues. I think a Muslim and a Christian could readily agree on a definition of a good and a bad man. In short, between Muslims and Christians there is little disagreement regarding personal ethical values, and these should, I think, be mutually re-stated.

It is, however, in the application of

these personal ethical values to the governance of human society that I see the greatest need for the activity of all God-fearing men. For something extremely disturbing has been developing within all modern civilizations and especially the more advanced technological societies within the past generations. That is the extreme dichotomy between what men believe and practice as individual persons and what they practice or is practiced in their name as groups, nations and societies.

If I may apparently digress for a moment -- though you will see it is not a digression -- I would like to go back to what all too many people have chosen to forget, the incredible bestialities that were committed by Germans under the Nazi regime. I am not reviving this story to reawaken hatred of the Germans as a nation or a people, but to point out an extraordinary phenomenon that is not without significant parallels or symptoms elsewhere. That phenomenon is the evidence of a split personality in most of a whole nation -- and that one of the most educated and technically advanced in the world. The evidence that was brought out in the Nuremberg trials and from other sources indicated, beyond question of a doubt, that frightful organized crimes were carried out, in a thoroughly bureaucratic manner, by men who had no hatred at all for their victims. Men,who in their personal lives were kindly fathers, ordered the massacre of small children and then went home to dandle their little ones on their knees. When I visited the concentration camp at Dachau I also visited the homes of the guards who had presided over thecrematoria. I found the works of Goethe in their libraries, the songs of Schubert on their pianos, and framed Madonnas on their walls. Furthermore, physicians, who had taken the Hippocratic oath of healing, engaged in experiments on human beings of the most agonizing and fatal kind. Yet those same physicians were scrupulously tender toward their regular patients. There is no indication of the massacre at Oradour being carried out in a fit of insensate rage. You will recall that an order came to exterminate every body in the village, and for no reason that ever came out, for it was not a resistance center but passivly collaborationist. The population were ordered into the village church, the only building large enough to accomodate them. They went entirely unsuspectingly, thinking there were being assembled by the occupation authorities to hear some new decree. A handful of witnesses among them, soldiers who had participated, reported that the German soldiers helped carry babies and smiled at and patted children. When they were all in the church the doors were locked, benzine drenched, fires were lighted and the whole population burned alive.

Not one soldier including Frenchmen who had been drafted into the German army rebelled. Not one of the men who had not hesitated to face almost certain death in carry-

ing out the most hazardous war mission, preferred to die rather than become a mass murderer of innocent men, women, and children. They were simply living in two worlds -- a private personal world and the world of a conscienceless and soulless collectivity. There is a medical term for this. It is schizophrenia -- a very acute form of insanity.

Let us take another illustration. In my experience, Jews, as a people, are extremely sensitive to human suffering. In the West, at least, they are active in all movements for the amelioration of unjust social conditions and the alleviation of illness and pain. They are excellent physicians. Yet, on the eve of the Israeli surprise attack on Sinai, Jewish Security Police carried out a project reminiscent of Oradour, in the Arab village of Kafr Kassem which is within Israel, in the so-called "Little Triangle."

The Israel Security Police, on October 29th, were ordered to impose a curfew on this village to take effect at 5 p.m., and to shoot everyone who refused to comply. The order was broadcast at 4:30 p.m. -- half an hour before it was to take effect. Many villagers were working in their fields, and returned to their homes unaware of the order; or their wives sent their children out to warn them or went themselves carrying infants they could not leave behind. When they returned, on foot, on bicycles, on wagons, single and in groups, they were shot down in cold blood.

The order was given by a Major Malinki who received it from his Commanding Officer, Major Malinowsky. Not a word was published about it in the Israel or world press until weeks later when a few appalled Israeli citizens brought it to light. A trial was then reluctantly staged. Malinki testified that he had questioned the order, asking, "What shall I do with a person who returns home ignorant of the curfew?" The answer was, "I want no soft-heartedness, and no arrests." When Malinki further asked, "What shall I do?" The answer was, "May Allah have mercy on their souls."

Here you have the example of a man actually invoking the name of God in connection with an act of wanton murder. As in the Oradour case no charge whatever was made against the village or anyone in it. It was not an act of war but was carried out against Israeli citizens, precedent to a contemplated aggression against another country, Egypt. In the trial -- which is not yet over, but is being dragged out -- I am quite sure nothing will come of it -- one officer who participated testified that he had no compunctions at all, even at shooting infants. "They are all our enemies," he said. Nor was there any serious or widely felt compunction in Israel or in the World Zionist Community. Major Malinowsky was actually promoted after the event.

In recalling these gruesome events I repeat that I am not charging any people as such. For the plain fact is that almost no people can be exempted of participating as a collectivity -- as a nation, a "liberation" movement, an army, a social group such as a trade union, or even such an international intellectual body as the nuclear scientists -- in projects that they, as individuals, would reject on moral or humane grounds. Where sensitive-minded people, in possession of provable facts, call attention to things that have happened in their own countries, their revelations are more or less consciously suppressed as an injury to the nation. An instance is the eminent British jurist, F.J.P. Veale and his disturbing book, Advance to Barbarism. This is a study tracing the evolution of war and showing its bestial degeneration from every concept of chivalry that attended even war in previous centuries. We choose to forget that the bombing of cities and their civilian populations is one of the things expressly forbidden in the Hague Convention. And most Americans and Britons undoubtedly believe that the Germans were the first to break this convention. But this is not the case. The British air-force started it.

Now war, whether it be international or civil, is the most total collective enterprise in which a people or a party can engage. This has not always been so. The drafting of whole populations for the war enterprise, whether as soldiers, workers, or manufacturers is a quite new phenomenon -- an invention of the French revolution. Prior to that wars were fought between armies of professional and volunteer soldiers. The levy en masse was the first step toward the democratization and totalization of war. With one exception, in Europe, the terrible religious wars of the sixteenth century, such wars were always limited. They were restricted by many concepts and practices. They were, for instance, suspended on Sundays and during religious holidays. Right into the 18th century no soldier who had been wounded could be put back into the fighting lines. And the concept of Unconditional Surrender or of punitive postwar actions against a whole people was non-existent. For it was wisely realized that one must eventually come to terms and live with one's enemy -- coexist, if you like -- that the normal condition of men was to be at peace, and that such restraints should be exercised as would not leave an undying legacy of hate -- and the seeds of another war. Among Christian men, at least, there was consciousness of eternal ties with all humanity. John Donne, the English poet, could write, "Any man's death diminisheth me because I am involved in mankind. Therefore never send to ask for whom the bell tolls. It tolls for thee."

We must therefore note that the brutalization of war has grown in direct ratio to its extension as a

complete collective enterprise. The soldier is no longer a man, serving freely, or even for a wage, but a drafted "unit of manpower." But a unit of manpower requires de-personalization -- the subjection of man to being a function, a cog in an organized collective enterprise. For the first time, in modern war, man must also be psychologically conditioned to his task. "Brainwashing" is exercised by all armies, without exception. The effect is not to make man consciously brutish, but to split the individual conscience from the collective un-conscience. And this collective un-conscience has become in our times the most formidable human phenomenon.

The driving of people from their long-established homes was brought as a charge against the Nazis in Nuremberg and they were certainly guilty. But the charge was compounded by the most fearful hypocrisy. For even while the trial was going on and after the war was over some ten million people, men, women, and children, were being herded out of their homes and deprived of all their possessions by the Russians, Poles, Czechoslovaks, Rumanians, and Jugoslavs merely because they or their ancestors were Germans. The dispossession of most of the Arab population of Western Palestine is a case familiar to all of us.

The so-called "liberation" of nations is waged by terrorist groups against their own compatriots who do not hesitate to brand as traitors and execute in cold blood anyone who does not agree with them or who seeks to remain aloof. Far more Greeks have been ruthlessly assassinated by Greeks in Cyprus than Englishmen; and far more Algerians than Frenchmen killed by other Algerians in Algiers and in Paris. Terror is utterly undiscriminating as to its victims. It is not performed as an act of justice but of intimidation. The order issued against the population of Kafr Kassem undoubtedly had as its purpose to warn all Arabs in Israel that they would be summarily dealt with if they took sides against Israel in the oncoming attack. The other consequence -- that the United States might take sides against Israel -- seemed less consequential.

Today the world is trembling in apprehension of a possible thermonuclear war with H-bombs and atomic warheads carried by unmanned guided missiles. But must we not, in all conscience, go back and trace this development? The atomic bomb was developed by international and American scientists in the last months of World War II. When it was successfully tested in New Mexico, the Germans had surrendered and the Japanese had already lost the war. The only thing that was prolonging it was the allied demand for Unconditional Surrender and their unwillingness to negotiate a peace.

I shall not here go into the lack of

political wisdom or foresight in this. But here was an opportunity for America to make a gesture that would instantaneously have awakened a response in the consciences of men and women from one end of the earth to the other, and even, conceivably, in the collective un-conscious. That was, in having the bomb and being its sole possessor, to refuse to use it. The President of the United States could have told the whole world that we had it; that its destructive properties were so great that it would undoubtedly be definitive in ending the war; he should have asked for a three day truce and an opportunity to demonstrate it in the presence of the Japanese Chiefs of Staff and the heads of all nations, in order that we should not have to demonstrate it on any further victims.

Whether or not the Japanese had responded the word would have gone from Pole to Pole that America was a nation with civilized inhibitions and restraints, in short, a people whom mankind could trust.

Yet the order to drop the bomb on Hiroshima and Nagasaki was given by a good Baptist and a fond father, who was immediately afterward photographed with a wide grin.

And now, I think, we come to the core of the malaise, fear, and despair, that corrodes the modern mind. It is not that men are afraid of the discoveries of modern science. It is that they are afraid of each other. They are not afraid of each other as individuals. We meet each other as minds, and we meet each other (if I may use what has become a seldom used word) as souls. As individuals we find intellectual points of agreement and few of us, be we Christians, or Muslims, or Hindus would find radical differences regarding ethical values -- as individuals.

What we fear is the collective mind, the collective passion, and the collective amorality.

In my life as a journalist and reporter I have had occasion to encounter mobs. I have seen Communist mobs; in my own country, one lynching mob; Arab mobs; and a Bulgarian mob in which I was caught and almost killed years ago. The horrifyingly characteristic thing about the mob is that it is not composed of persons, but of a mass displaying every sign of hypnosis -- of a complete suspension of personal inhibition or will. There are ways of inducing this, one being the mass chanting of slogans: any person, not of a mob, who tries to break this hypnosis invites instant destruction. All terror begins, I think, with some such hypnosis.

But the mob spirit, though it may find no more violent expression than herd-mindedness, tends to pervade

all collectives -- and technological civilization -- above any that ever existed -- to create such collectives with the consequent de-personalization of the individual.

This, to me, is the greatest evil and danger of our times. Technology, like modern war, consists of assembling, not men, but functions, and the mechanical view of man is revealed even in professional jargons. We speak of "processing" immigrants, soldiers, and even school children. Men are "channeled," "fitted into the right groove," "geared to" this or that activity; and they are "interchangeable" -- like spare parts.

Even man's psychic life is analyzed by statistics in an attempt to establish a behaviour norm, generally applicable. But a person is a distinguishable entity precisely to the extent that he departs from the statistical norm.

The formidable efficiency of technology, applied to inanimate objects is transferred largely unconsciously to become a measure of human efficiency. And this, unless it is halted, may well be the end of man, as man, as human and religious divination have conceived and revealed him. For man is not a machine, but a part of organic life. Men have created machines. But they have never created nor will they ever create a man. Measured by the strictly functional machine, man is deplorably inefficient, for a large part of his nature is perpetually at war with his reduction to a function. Deep in him is the desire to live a whole life, to be at peace within himself and with his whole self, to be creative, self-realized, and self-directed. He wants to be good -- not according to an external collective standard but according to an internal self-realized standard. The division of the personality, its fractionalization, is driving people crazy in the exact medical sense of the term.

Now we, and the Russians too, are extending technology to the civilizations of all the world. But it may well be that we are not, thereby, aiding humanity in the sense of humanity as the assemblage of human minds and souls. We shall not be doing so unless side by side with technological developments there awakens realization of its dangers and of the absolute necessity of protecting and elevating man as a unique human personality. The time has come to paraphrase the words of Jesus and assert that man was not made for technology, but technology to serve man, and that its satisfaction of his material desires cannot be purchased by the subjugation of his mind and his sould.

For man does not live by bread alone but by every word preceding from God. This is the message of all

mankind's great prophets, whose carriers, however frail and humble, it is our mission and duty to be. Our cooperation must be that of devoted messengers.

APPENDIX VIII

The Oneness of Humanity

by

Hosni Gaber

The idea of the Oneness of humanity is one of the contributions of Islam to human civilization. It came as a natural sequel to that foundation-stone of his teachings, the Unity of God. The Holy Qur'an says:

يا ايها الناس اتقوا ربكم الذي خلقكم من نفس واحدة

O mankind! reverence
Your Guardian-Lord,
Who created you
From a single person

1:4

In another verse, the Almighty God says:

كان الناس امة واحدة فبعث الله النبيين مبشرين ومنذرين
وانزل معهم الكتاب بالحق ليحكم بين الناس فيما اختلفوا فيه.

Mankind was one single nation
And God sent Messengers
With glad tidings and warnings;
And with them He sent the
Books in truth,
To judge between people
In matters wherein
They differed.

2:213

The Qur'an states that the division of humanity into nations and tribes is itself made the object of the ultimate unification of humanity.

يا ايها الناس انا خلقناكم من ذكر وانثى وجعلناكم شعوبا وقبائل
لتعارفوا

O mankind! We created
You from a single (pair)
Of a male and a female
And made you into
Nations and tribes, that
Ye may know each other. 49:13

Another verse says:

ومن آياته خلق السموات والارض واختلاف السنتكم والوانكم
ان في ذلك لآيات للعالمين

And among His Signs
Is the creation of the heavens
And the earth, and the variations
In your languages
And your colors: verily
In that are Signs
For those who know.

30:22

These verses state clearly that all mankind was created of a single pair of parents; yet they have spread to different countries and climates, and developed different languages and different colors. And yet their basic unity remains unaltered. They feel in the same way, and are all equally under God's care.

An even greater achievement of Islam than the laying down of the principle of the oneness of humanity is its translation into practice. This was accomplished primarily by two means: Islam's declaration of the dignity of man, and freedom of faith.

As to the dignity of man, this was a natural sequel of the idea of the oneness of God, on which Islam laid so much stress. Man is the noblest of God's creations. He had been given vast capacilities for attaining the knowledge of things, as the Qur'an says:

وعلم آدم الاسماء كلها

And He gave Adam knowledge of all things.

2:31

This worldly life is not the end and aim of man, nor only the conquest of nature the great goal of life, but there are higher values of life which form the basis of a life after death. It is God's pleasure that a man is told to seek in this life, and God's pleasure is the greatest of the blessings of the next life.

In regard to the principle of freedom, Islam declared some 1,400 years ago the freedom of speech, thought and faith. Everyone, according to Islamic law, is free

to adopt the faith which he prefers, and nobody has a right to compel him to another faith or religion. That is because Islam does not consider the validity of the faith unless it is based on free thought and conviction. If anyone wants to convince another of his faith, he has to argue with him in the kindliest manner and good counsel. The Islamic Law granted non-Muslims within the Muslim states freedom of belief, and secured for them their souls, property, honor, temples and churches. The Messenger of God (peace be upon) said: "Whoever wrongs an allied non-Muslim person, or imposes upon him a difficult task, or takes something from him, will I be his adversary in the Day of Judgment."

The Caliph Omar signed a treaty with the archbishop of Jerusalem in which we read this provision: "This what Omar granted the people of Jerusalem in regard to their selves, their property, their churches and their crosses, that their churches are not to be destroyed, and their crosses are not to be diminished, and that they are not compelled to another religion, and that they are not to be treated with harshness or taken with undue advantage."

Through these principles, the oneness of humanity, the dignity of man, and freedom of faith, Islam established the universal fellowship of man.

Today when the need of nations for one another is felt, the necessity has arisen to render safe and secure the public life of humanity. But in spite of man's needs for fellowship, the factors of dissension have always accompanied this feeling. This is due to the fact that man is not guided by reason only, but is impelled by certain animal instincts inherent in him, of which egoism, jealousy, fear and suspicion are examples.

We have seen that scientific and philosophical progress is not able to overcome these factors of dissension. We have seen that wars have become more and more terrible as science has developed. Science has become war's most deadly weapon. In this era, in which the only language of humanity is satellites, missiles, atomic bombs, hydrogen bombs, and other weapons of mass destruction, the statesmen and politicians find it difficult to bring in harmony the nations of the world. The League of Nations failed. And the present International Organizations find it difficult to operate between the different interests of the two warring camps of the world. So it is hard to believe that a time will come when the ideals of humanity will be completely realized.

But in spite of this belief, we should not cease searching for the means whereby those factors of dissension would be eliminated.

We should bear in mind that all religions have relied on the instinctive religious tendency in man and have urged him to believe that the world is a harmonious whole, governed by an equitable Power, which observes and judges the intentions of men, that this life will culminate in accountability and requital. Such factors in religion are no less effective in urging man to goodness and charity, than those other factors in him inciting to evil and provoking war.

The ideal of universal fellowship between individuals and nations should be sought by all religions and particularly by Islam and Christianity. There are two reasons for this cooperation: first, these two religions are the leading religions of the world which have dedicated themselves to the realization of the brotherhood of man. Secondly, the followers of the two religions have been made by the Grace of God the nearest in friendship according to the Holy Qur'an.

The people of the two religions should appeal to the religious consciousness of man which tends to uplift man above the pride of race, color, birth, position, class and wealth, and is capable of overcoming hatred, envy, and egoism. Indeed, if this religious consciousness be deep and goodly, it is stronger than fear, greed, and envious rivalry which provoke devastating wars.

All humanity can benefit by the extensive influence of the religious feeling over the hearts of men, in order to begin the scheme for the development of universal brotherhood. It is absolutely necessary in the present times, that Muslims and Christians and the followers of all religions should cooperate to realize this desire. In all religions there are Divine principles working for the welfare of humanity. These principles, ordained by the Almighty God, cause man to turn in love towards his fellow-beings and thus the relationship between individuals is brought into harmony with the Divine intention:

The Almighty God says in the Holy Qur'an:

وتعاونوا على البر والتقوى ولا تعاونوا على الاثم والعدوان.

"...And help one another in righteousness and piety, but help not one another in sin and transgression."

And the Messenger of God (peace be upon him) said: "Mankind will not go astray after having found the right road unless from disputation."

My Brothers:

Ask your Lord for forgiveness and appeal

to Him for mercy and guidance, for He, the Almighty taught us in the Holy Qur'an:

When My servants
Ask thee concerning Me,
I am indeed
Close (to them). I listen
To the prayer of every
Suppliant when he calleth on Me
Let them also, with a will,
Listen to My call,
And believe in Me,
That they walk in the right way.

واذا سألك عبادي عني فاني قريب اجيب دعوة الداعي اذا
دعاني فليستجيبوا لي وليؤمنوا بي لعلهم يرشدون.

And the Messenger of God said:

"A sincere repenter of sins is like him who has committed none."

او كما قال عليه السلام: التائب عن الذنب كمن لا ذنب له.